A

Chriſtmas Carol.

By. E Edward. Rector of Aldwincle in Northampton: ſhire.

Dedicated to the ANCIENT BRITONS *that underſtand* Engliſh, *by a Country Parſon.*

THis is the möſt jöyful Time
that ſince Time began ap-
(peard,
when the Son of God was
(born
to redeem and ſave the
World;

The long promiſd Womans Seed,
and the Seed of *Abraham*,
in whom all the Familys
of the Earth ſhould bleſſed be;

That is have their Sins forgiven,
and be reconcild to God,
ſavd from Hells eternal Death,
and be raiſed from the Grave.

Sin had curſd all Nations, Gods
Son them ſaved from their Sins,
his Blood ſatisfyd Divine
Juſtice and them bleſt again.

Chriſt the ſecond *Adam* is
who old *Adams* Fall repaird,
who for *earthly Paradiſe*
heavnly Eden purchaſt hath.

Gods eternal Power, the
Word that made all things at firſt,
was made Fleſh of *Davids* Line
to be *Iſraels ſaving King.*

Gods Word could no Creature be,
for the Godhead never could
be without his *inward Word*,
which his Will and Power is:

Elſe it follow would, that God
by degrees grew perfect in
Will and Power, in the Womb
of Immenſe Eternity.

The Will of his Power was
ever in him, tho he willd
not the Act of making the
World till Time began to run.

Gods Will or his Power is
calld his *Word*, that is Command,
becauſe what he willed, was
finiſht to his holy Mind;

A Phraſe borrowd from the Kings
of the Earth, for what their Will
ſaith, it biddeth, and they that
bidden are perform their Word.

God alone was happy in
himſelf, when he willed the
World to be made, it was done
without any outward Voice.

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As Mans Underſtanding is
not calld *Wiſdom*, till his Will
brings it forth to outward Act,
So Gods *Word* is *Wiſdom* nam'd;

For it is his Power and
Will that made both Heavn and Earth,
and by the Creation brought
forth his *Underſtanding deep*.

Tho a Creature *Ghoſt* be to
us Incomprehenſible
in the Fleſh, and much more God,
the *Creator Infinite*:

Yet he hath unto us givn
a Similitude, to put
Reaſon vain to ſilence, that
it ſhould not gainſay his Truth.

After his own Image he
made Mans Soul with Powers three,
Intellect, Will, Memory,
like his Godheads Perſons three;

With this Difference, that Gods
Powers Living Perſons are,
diſtinct, yet not ſeparate
more than the Souls Powers three.

When each Power of the Soul
principally acts, the two
act co-operating; and
ſo the Godheads Perſons three

Do act Indiviſibly.
So tho but the *Word* was made
Fleſh, the Godheads Fulneſs dwells
bodily in *Jeſus Chriſt*.

For this Reaſon the Divine
Perſons by the Fathers are
Modes of the Exiſtence of
God, or of his *Preſence* calld.

How then could the Perſon of
the *Word* be Incarnate, and
not the other Perſons two?
this World no Example hath

Like it, but the Life to come
ſhall have one, when of the Souls
Powers three, the *Will* alone
cloſely on the *Fleſh* depends.

God the Father ever in
Scripture is the *Trinity*,
Chriſt is Gods Son, as he is
God Incarnate, God and Man;

And ſo is the Trinitys
Son. The Trinity could not
beget, but by clothing one
of his Perſons three with Fleſh.

That the *Word* was Gods Son ere
he was made Man, is a Fraud
Arian, offered at *Nice*,
but with Scorn rejected there.

A Fraud *Arian* come from the
Gnoſticks, our Lords Godhead to
undermine, and inferr Gods
Word a Creature made in Time;

A Fraud *Arian* ſwallowd down
at *Conſtantinople*, and
ever ſince Impoſd on the
Chriſtian Church to marr her Creed.

Her true Creed believes in *one*
God the Father (three in one)
and in his *Word* Man become,
Jeſus Chriſt his *only Son*

By the *Virgin Mary*, and
believes in the *Holy Ghoſt*;
Perſons too that Iſſue from
him, yet in him ever are.

As Mans Soul exerts her ſelf
by two Powers outwardly,
her Will, and her Memory,
diſplayd out in Words and Works:

So the *Trinity* exerts
himſelf by his *Word* (his Will)
and (his Memory) the *Bleſt*
Spirit, ever in him both.

Thus *Chriſts Father* is the God
only true, and *Chriſt* in him
is the true God, (*God the Word*)
ſo the *Holy Ghoſt* is God.

Let us on this Feaſt rejoice,
Feaſt of Tabernacles, when
among Men God pitcht his Tent,
and our Nature vile aſſumd;

That he might the Law perform,
for us live a ſinleſs Life,
and by dying upon the
Croſs the Doom of Death undo.

The Angelick Nature he
took not on him, but our Fleſh,
us to ſave from *Satan*, whoſe
Captives we were all by Sin;

And yet *Satan* with his black
Legions that rebelld againſt
God, and were hurld down from Heavn
into Hell for evermore,

Hardned in Impenitence
thro Pride, ſhould have no Pretence
to call God unjuſt, who made
Man, for Men obeyd and dyd.

SECOND PART.

OUR Lord in the Prophets Books
hath a twofold Character,
that he ſhould afflicted be,
ſlain and buried in a Grave;

And that he ſhould glorious be,
that all Kings ſhould him obey,
kneel and worſhip at his Feet
who ſhould live and reign for aye.

But his Humiliation was
to precede his Glory, elſe
his Life and his Reign could not
endure ever as foretold.

To avoid the Prophecys
Of *Chriſt*'s Miſery, the *Jews*
feign two Chriſts, one *Davids Son*
glorious, and one *Joſephs Son.*

The afflicted and ſlain Chriſt
of the Tribe of *Ephraim*: but
of the *Chriſt afflicted* they
ask not when, or how he comes?

Thus they in Unrighteouſneſs
hold the Truth, for *Jeſus* was
Joſephs Son reputed, of
Judahs Tribe, not *Ephraims* Tribe.

Gods *Chriſt* promiſd is but one,
the affiicted and ſlain *Chriſt*
is King *Davids* glorious Son,
and the Son of God moſt High.

At *Chriſts coming* the *Jews* lookt
for a mighty Prince, that ſhould
on them Wealth and Honour heap,
and all Nations elſe enſlave.

Fooliſh Folk! to ſet their Joys
in a Vale of Tears, where King
Solomon, the wiſe and rich,
nothing found but Vanity.

Gods Seers ſet forth heavnly Things
by an earthly Phraſe, but with
ſuch high Promiſes as could
not be in this Life fulfilld.

If the Son of God had come
at firſt in a glorious State,
the Words of the Prophets could
not have been fulfilld in him.

If they had him known, the *Jews*
had not ſlain the Prince of Life,
nor the *Lord of Glory* naild
to the Croſs, the curſed Tree.

Had the *Jews* him known, they had
rent the Air with Shouts of Joy;
but to know him was a Grace
givn to Gods Elect alone;

Whoſe Hearts doted not upon
this World, but expected a
ſpiritual Saviour, to
give them everlaſting Life:

The reſt would not, could not know
him, becauſe he came not as
their vain Hopes, and Teachers falſe
him imagind, and deſcribd.

Therefore he his glorious Self
in a poor Eſtate diſguiſd,
Joſeph Davids Royal Heir
was then but a Carpenter;

Who a Virgin *Mary* namd
had betrothed for his Wife,
which before he took her, was
by the *Holy Ghoſt* with Child.

Gabriel Gods wingd Meſſenger
had appearing her informd,
that ſhe without knowing Man
ſhould bring forth the Son of God;

Who ſhould High and Mighty prove
and his Father *Davids* Throne
have, and reign for evermore
over *Jacobs* holy Houſe,

Davids Throne was the *Lords Throne*,
the *Throne of his Church*; when *Chriſt*
came, it movd from *Hebron* Earth
to *Jeruſalem* in Heavn.

So an Angel in a Dream
aſſurd *Joſeph*, *Mary* had
conceivd by the *Holy Ghoſt*,
ſpotleſs without knowing Man;

That ſhe ſhould bring forth a Son,
whoſe Name he ſhould JESUS call,
that is, Saviour; for he ſhould
ſave his People from their Sins.

This is true Salvation, for
Sin brought Death into the World,
Sin forgivn the World from the
Bondage of Corruption frees.

The Creation now defac't
ſhall a Reſtauration have,
when God hath the Number of
his Elect in Chriſt complete.

So the Prophet *Esay* had
writ, a Virgin should conceive,
and bring forth *Immanuel*,
and that meaneth *God with us.*

That Christ should be God and Man,
God Incarnate, is most plain
in the Prophets; I quote but
one Place of *Isaiah* more,

The Ninth Chapter, Verse the sixth;
unto us a Child is born,
unto us a Son is givn,
and his Name shall called be

The most wondrous Counseller,
and the MIGHTY GOD, and the
everlasting Father (or
Father of Eternity)

And the Prince of Peace: but the
Jews, and *Christians false* apply
these high Titles to a meer
Man, by Nonsense blasphemous.

Psalm the Ninety first, the Ninth
Verse, Christ is *Jehovah* calld,
which Place in our Version Old
is right, but in our New is wrong,

Awkardly transposed to
overturn the *Hebrew* Sense,
as if a *Socinian*, or
Jew interpreted the Words.

Satan knew that Text to be
spoken of our *Saviour Christ*,
therefore when he tempted him,
drew an Argument from thence.

The *Jews* Infidel from that
Text may see, *Jehovah* is
not one only Person, but
more, or one in Persons three.

What was no Offence to the
Jews and *Gentiles* at the first
Preaching of the Gospel, should
much less Christians now offend:

For the Sacred Books of the
Jews calld *Christ* the Son of God,
and the *Gentiles* said, that their
Gods by Women Children got,

Which of Natures both, or the
human and divine partakt,
whom they worshipping for Gods,
Gods incarnate them believ'd.

The false Prophet *Mahomet*
saith, that God could have no Son,
because God no Woman knew;
and yet owns that *Jesus Christ*

Was *Gods Word*, and *Spirit* breathd
into *Marys* holy Womb
when she knew no Man; this is
the Way God the Virgin knew.

He owns *Christ* no Father had
on Earth, therefore God must be
his true Father, for God him
begat in the Virgins Womb.

To evade this, his Sect say
Christ no Father had, and lie,
that among them Women bear
Children without knowing Man.

THIRD PART.

Joseph and his Spouse were from
Nazareth to *Bethlem* calld,
by a Taxing Edict, that
Christ in *Bethlem* might be born.

As the Prophet *Micah* said,
Bethlem should be famous for
the long promisd *Israels King*,
ever by the Saints desird.

Richer Guests had filld the Inn,
Joseph and his Wife were forc't
in a Stable to take up,
where the Son of God was born.

Mary was a Virgin when
She was great with Child of *Christ*,
and a Virgin pure remaind
after she was brought to Bed.

Joseph knew her not until
She of *Christ* deliverd was,
and the Ancients suppose that
he her after never knew.

And yet she was purifyd
to perform the Law, tho she
conceivd not her Son in Sin,
who was free from Natures Taint.

He no mortal Father had
him to soil with *Adams Sin:*
tho his Mother was conceivd
in Sin, and a Sinner was;

Yet the Law could take no hold
of her bearing, or her Child;
for her human Offspring he
was not, but the Son of God.

She was ſaved not (as ſome
Papiſts ſay) by being born
without Sin, but by her Faith
in the *holy Chriſt* ſhe bare.

Her poor Offring was two young
Pigeons, or of Turtle Doves
a chaſte Pair, an Emblem of
her ſelf, and the *Holy Ghoſt*.

Eve condemnd the World when ſhe
was a Virgin Wife, and the
Mother of the Saviour of
the World was a Virgin Wife.

Royal Cradle there was none,
no rich Bed or Canopy,
Chriſt was in a Manger layd
Swadled, on a Wiſp of Straw;

Wrapt in clean and neat tho poor
Raggs, unleſs *Elizabeth*
Marys Couſin on her had
for her Babe a Suit beſtowd.

O ye Nobles, boaſt not of
high Blood, Halls and Palaces,
mind where *Davids* Royal *Heir*,
and the *Heir of God* is layd!

O ye Poor, why ſhould ye grieve
in low Hutts and Cotes to dwell
When the King of Heavn and Earth
in a Stable lay on Straw?

He is by his Spirit ſtill
with the godly Poor in Booths,
as well as with Nobles and
Kings in ſplendid Halls and Courts.

Tho the *Jewiſh* Rulers knew
nothing of our Saviours Birth,
Shepherds, who their Flocks by Night
watcht, an holy Angel ſaw;

Who ſaid, be not ye afraid,
I you joyful Tidings bring,
the Worlds Saviour, *Chriſt the Lord*,
now in *Davids Town* is born.

He ſpake, and immediately
a Quire of an heavnly Hoſt
in ſtriking up an Anthem ſweet
ſung, that raviſht Ears and Hearts.

The Words were to this Effect,
Glory be to God on High,
and Peace in the Earth below,
gracious good Will towards Men.

When none but poor Shepherds came
to the Stable to wait on
Chriſt, he kept a glorious Court,
altho hid from mortal Eyes;

For Thrones and Dominions high,
Powers, Principalitys,
Angels and Archangels came
to adore the Son of God.

On the eighth Day Jeſus was
circumciſd, to undergo
the Law for old *Adams* Race
ſinful, tho he ſinleſs was:

So he ſhed his precious Blood
for us in his ſwaddling Clothes,
and declard himſelf to be
of the Seed of *Abraham*;

Whoſe Fleſh ſigned was till *Chriſt*
from the Gentiles them to know;
when *Chriſt* came, that middle Wall
of Partition down was thrown,

Being of no longer Uſe
when the promiſd Seed was come.
In the Temple as firſtborn
Chriſt preſented was to God.

The Firſtborn of *Iſrael* had
forfeited their Lives to God,
when all Firſtlings of the Land
of *Ham* died of the Plague.

Becauſe the Firſtborn of God
was to come and die in Time,
the Firſtborn of Men, and of
Creatures all, were dead in Law.

God the Tribe of *Levi* took
in Exchange for the Firſtborn,
that they ſhould no Prieſthood claim
as their due by Right of Birth.

The Lords Prieſts and Miniſters
were to *Levi*'s Tribe confind,
to warn them their Office was
lent, and might recalled be.

Ever after the Firſtborn
of all Tribes but *Levi*'s Tribe,
were to God preſented as
his, and at a Price redeemd;

To ſhew God was waiting for
his *Firſtborn* and *Holy Prieſt*,
to come in the latter Days,
and put *Aarons Prieſthood* down.

Chriſt the *Virgins Firſtborn* was,
and *Gods only Son begott*,
of Ineſtimable Price,
of more Value than the World.

He was Gods *Highprieſt* of the
Order of *Melchizedek*,
when he came, God put away
the *Firſtborn*, and *Levi*'s Tribe.

Then

Then old *Simeon* him embrac'd
in his Arms, to whom it was
reveald by the Spirit, he
ſhould ſee Chriſt before he dyd;

Being by the *Holy Ghoſt*
aſſurd *Jeſus* was the *Chriſt*,
he ſpake his departing Hymn
of Joy for his Saviours Birth.

He ſhould die in Peace for his
Eyes had Gods Salvation ſeen;
the Peace of Faith to be raiſd
up by *Chriſt* to endleſs Life.

Simeon to Chriſts Mother ſaid,
this Child ſet up for the Fall,
and the Riſe of many in
Iſrael, ſhall be ſpoke againſt;

(And moreover alſo a
Sword ſhall pierce thro thine own Soul)
that the Thoughts of many Hearts,
may thereby revealed be.

Some think ſhe a Martyr dyd,
others ſay, theſe Words foretold
the Reproach and Sorrows which
ſhe ſhould ſuffer for his ſake.

Chriſt ſhould be a Sign to be
ſpoke againſt by Hypocrites,
who for earthly Grandure gap't,
and ſhould him blaſpheme and ſlay:

But the Poor in Spirit ſhould
not in him offended be,

for his perſecuted poor
Eſtate, and Death infamous;

For his divine Miſſion, that
ſhone out thro his Doctrine pure,
mighty Miracles, and his
ſpotleſs Life, ſhould win their Hearts.

Our Lords unexpected Kind
of Appearance ſhould throw down,
diſappoint Men carnal, and
raiſe up, *comfort* humble Souls.

Reveal the Thoughts of Mens Hearts,
detect what they hoped from
the *Meſſias*, Temporal,
or Eternal Happineſs.

So God by the Prophet ſaid,
Behold I in *Zion* lay
a Stone to be ſtumbled at,
and a Rock of great Offence;

But whoever in him truſts
never ſhall confounded be.
Whoſo truſted in him, for
a World better this renounc't.

And an ancient Widow, a
Propheteſs namd *Anna*, that
ſerved God with Faſtings and
Prayers conſtant Night and Day.

Coming in gave Thanks to God,
and ſpake of him to all them
that lookt for Salvation in
Zion by the *Chriſt* of God.

FOURTH PART.

ABout *Chriſts Nativity*
a Star in the *Eaſt* appeard
and gave wiſe Men Notice that
the King of the Jews was born,

(*Chriſt*, the glorious King in all
Ages ſpoken of by the
Prophets, who ſhould *Iſrael* ſave,
and ſhew to the *Gentiles* Light)

And them as a faithful Guide
brought from far to worſhip him,
when no *Scribe* nor *Phariſee*,
neither *Prieſt* nor *Levite* came.

Much leſs any *Sadducee*
that denyd a future State;
a Sign that the *Gentiles* ſhould
be calld, and the *Jews* caſt off.

They came to *Jeruſalem*,
and enquird, where *Chriſt* was born?

the Scribes askt by *Herod* ſaid,
Chriſt in *Bethlem* ſhould be born.

Herod bade the wiſe Men to
Bethlem go, and ſearch for *Chriſt*,
and bring him Word that he might
alſo come to worſhip him.

They ſet out, and lo the Star
which they in the *Eaſt* had ſeen,
ſhone again, and went before
them, and ſtood where *Jeſus* was.

A Star ſent on purpoſe, or
a bright Angel like a Star,
moving in a lower Orb
to direct and guide their Way.

They fell down to worſhip him;
not a mortal Infant poor,
but God clothd with Fleſh, as the
Spirit to them had reveald.

If

If they had Believd him but
a Child born to rule the *Jews*,
down they had not fallen to
worſhip him before he reignd,

A Son of poor Parents that
with him in a Stable lodgd.
What Reward could they expect
from him when he came to Age?

Before which Time they muſt look
to be dead and gone; and if
they livd, them he could not know
to reward their Kindneſs paſt.

Nay they wanted no Reward
earthly, as their Preſents ſhewd.
Gold they offerd to him as
King, and to defray the Charge

Of his Parents in the Town,
and as they to *Egypt* fled;
Myrrhe and Frankincenſe were to
him an Offering as God;

Not our common Frankincenſe,
but *Olibanum*, that from
berry-bearing Cedar flow'd,
a moſt fragrant rich Perfume.

Myrrhe one chief Ingredient was
of the holy Compound Oyl,
that anointed Prophets, and
Prieſts, and Kings at Gods Command;

Which three Offices our Lord
bare, the promiſed *Chriſt* of God.
The wiſe Men when they had done,
returnd Home another Way,

As Gods Angel had them warnd:
whereat *Herod* was enragd,
who expected their Return
till he found himſelf deceivd;

Then he ſent and ſlew in the
Coaſts of *Bethlem* all the Babes,
hoping to ſlay *Chriſt* among
them, his Kingdom to ſecure.

To his Family; he thought
With the *Jews* that *Chriſt* ſhould reign
over *Iſrael* on the Earth,
and the Nations all ſubdue.

But *Chriſts* Parents had withdrawn
with him, and to *Egypt* fled,
God had warnd them what Deſign
bloody *Herod* forming was.

Becauſe *Bethlem Innocents*
were ſlain for the Cauſe of *Chriſt*,
therefore their Feaſtday is kept
in the *Chriſtmas* Holidays.

Theſe were Martyrs after *Chriſt*
was born, but he had before
Infant Martyrs, *Iſraels Babes*
ſlain by *Pharaohs* cruel Law,

That were drowned in the *Nile*;
theſe were in their Blood baptizd,
Virgins not defild with Luſt,
whoſe Mouth never utterd Guile,

Who ſing a new Song in Heavn
which no other Saint can ſing,
and accompany the Lamb
in all Places where he goes.

Of adult Believers *Steven*
the firſt holy Martyr was,
Who prayd for his Murderers,
lay not to their Charge this Sin;

Therefore his Feaſt Day is kept
the next after *Chriſtmas* Day.
John the dear Diſciple, who
leand on *Jeſus* Breaſt is next.

If a *Papiſt* ſay, becauſe
we do call this holy Tide
Chriſtmas Romiſh *Maſs* was meant
of old, tell him he miſtakes.

Miſs (for Maſs) in *Germany*
whence the *Engliſh* Language came,
ſignifyes a ſolemn Time,
not the *Idol Maſs* of *Rome*.

Let us thank the *Father*, who
gave us his *beloved Son*,
thank the *Word* of God, who was
made Man Mankind to redeem.

For the Lord of Heavn and Earth
himſelf humbled for our ſakes,
came down from his Throne on High,
became Poor to make us Rich;

Rich by precious Faith and Hope,
rich in heavnly Promiſes,
rich in Graces, that we may
rich in Glory be with God;

Thank the *Holy Ghoſt*, who our
Minds enlightned to believe,
whoſe Forefathers Aliens, Slaves
of the Devil and Idols were.

God our Nature hath aſſumd,
humane Nature honourd is,
let us ſanctify our ſelves
Chriſt our Saviour to be like:

Elſe he will not own us for
his Relations. Tho he be
Man, his Kindred Ghoſtly is,
not by Ties of Fleſh and Blood.

For

For if Flesh and Blood were his
Kindred, he must save the *Jews*,
his own Nation Infidel,
that blaspheme his holy Name.

If an earthly King should take
a poor Beggar for his Son,
on him to entail his Crown,
would he not most joyful be?

With the *Roman Cesars*, when
they had no Sons of their own,
it was common to adopt
whom they lik't to heir their Thone.

What are all the Crowns on Earth
to the lowest Crown in Heavn?
God in *Christ* adopteth us
for his Children and his Heirs:

Yet upon Condition that
we continue to believe,
and live godly all our Days,
until Death our Tryal ends.

Let us in our Hearts by Faith
conceive *Christ*, and bring him forth
by a godly Life, and keep
holy Christmas all the Yeer.

Let us when we have a Call,
meekly suffer for his sake
after his Example, and
look for our Reward above;

Mortify our sinful Lusts,
bear our Cross, Affliction, be
like him crucifyd, that we
with him may be glorifyd.

Men rejoice and feast upon
the Birth Days of mortal Kings;
should we not rejoice and feast
when our heavnly King was born?

Cherubin and *Seraphin*
sung for Joy that *Christ* was born,
all the Orders and Degrees
of Gods holy Angels sung;

Glad for Mens Salvation, glad
to have Men in Glory their
Equals, nay Superiors; and
should redeemed Men be mute?

Christ ascended is on High,
but his Brethren left behind,
poor Believers; let us feast
them, and Praises sing to God.

The Nobility and the
Gentry, who without a Call
from the State to *London* run,
locking up their Fathers Doors.

That they may not *Christmas keep*,
feast their Tenants, feast the Poor,
game their Lands away, or their
wicked Lusts them mortgage deep.

They the Country beggar, and
their Grounds beggar, for the want
of that Kitchinsteam, that mixt
with the Rain it oyly makes;

A rich Manure in a Sense
Physical, as well as in
a Sense Ghostly, to bring down
Blessings on an open House.

Let us keep this Feast as it
becomes Gods Redeemed ones,
not in Riots, Revels lewd,
Gluttony and Drunkness foul;

Not in any Sports profane
like to *Pagan Bacchanals*,
as if Hell were broken loose,
but religious Soberness;

Not in *Poppet Shows*, and vile
Interludes, as *Popish* Priests
act an Idol Farce, instead
of due Thanks with Heart and Mouth.

This is *Christs first Advent* in
a mean, poor, afflicted State;
his next will in Glory be
as King *Davids Glorious Son*,

And *Gods Son*: but many his
low Estate despise, as the
Jews, and the *Mahometans*,
and profane Professors, *worse*,

To whom now he offers Grace;
them he will not own at his
Glorious coming on the Clouds
to judge the Quick and the Dead:

Gd against that dreadful Day
by his Grace prepare us all,
that *Christ* may accept us, and
take us to his Heavnly Joys.

God preserve King GEORGE, *the Prince, Princess, with their Issue, and the Succession Protestant ever in his House uphold.* Amen.

FINIS.

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